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**MISSIONARY BIOGRAPHY.**

*Biographical sketch of the missionary Vanderkemp.*

JOHN THEODOSIUS VANDERKEMP was born at Rotterdam, about the year 1747. He received his academick education, and likewise commenced the study of physick, at the University of Leyden. After this he served sixteen years as an officer in the army, and during that period lived a slave to vice and ungodliness. Leaving the army, he studied two years at Edinburgh, and after receiving the degree of M. D. settled in Zealand as a practising physician. In that place, to use his own language, "he became publickly a deist, blaspheming the name of Christ, under the conviction that he pleased God."

In 1791, while sailing in a boat with his wife and daughter for amusement, a water spout overtook them and instantly upset the boat. His wife and daughter were drowned; but he was saved from the very jaws of death, as by a miracle. Thus a valuable life was preserved, to be spent in preaching Christ to the heathen. A few days after this terrible event, the Lord discovered to him the hardness of his heart, and the inefficiency of means to soften it. The infidel was humbled and brought to embrace the Saviour. He afterwards served in the army again, as superintendant of a hospital near Rotterdam, till the revolution. Leaving the army at that period, he took up his residence at Dort, and spent his time in oriental literature and in finishing a commentary on the epistle to the Romans. He was in this situation, when an address of the London Missionary Society was put into his hands by a Moravian. It was the object of this address to excite the prayers of christians on the continent, on account of the want of suitable missionaries to penetrate the trackless wilds of South Africa. Before this, the doctor had been much affected with the wretched state of the heathen: but the address, and papers connected with it, instantly kindled in his heart a flame of missionary zeal which he could not suppress. He immediately wrote to the society, and offered his services as a missionary. After making inquiries, the society were fully satisfied with respect to his qualifications, and accepted his offer.

Do you ask, what made this man at the age of about fifty years, possessed of a fortune, and pleasantly situated in retirement, offer himself as a missionary to *such a country*? I reply with Cornelius Brem, who recommended him to the society, "that a secret hand of the Lord was in it, moving him to take the step." In a letter to the society, Dr. Vanderkemp observes, alluding to the perusal of their address: "I felt my heart immediately directed to dictate to

you the ideas which presented themselves to my mind. Allow me to say, I am in a strait betwixt two, having a desire to be sent, if the will of God be, by your means to the heathen." In another letter he says, he cannot describe the state of his mind better than in the words of Isaiah: "I heard the voice of the Lord, saying, whom shall I send? and who will go for us? then said I, *here am I, send me.*" This was the spirit of Vanderkemp. These views and feelings constituted a prominent part of his call to the missionary work.

Mr. Brem observes, that the doctor was "perfectly skilled in all sciences and faculties, philosophy, divinity, physick, the military art, &c. He not only understood all the learned languages, but also all the modern European ones; even that of the Highlands of Scotland."

Dr. Vanderkemp left England for the Cape of Good Hope, in Dec. 1798; accompanied by Mr. Kitcherer, a countryman of his, and two English missionaries. They chose to go on board a ship laden with convicts for New Holland.

The doctor commenced his missionary labours among these convicts. At a time of considerable confusion among them, and when no others dared to approach them, Dr. Vanderkemp and his brethren entered their dark and dismal abode, and conversed with them freely and affectionately, but plainly, respecting their spiritual concerns. Many of them during the voyage became seriously impressed, and several were hopeful subjects of a saving change of heart. So great was the change among them, that a prayer meeting was established, which was held three times a week, and conducted by the convicts themselves.

It is evident the society reposed great confidence in Dr. V. from the fact that they committed the direction of the mission in South Africa to *him*, although two *English* missionaries were employed in the same mission.

As soon as the doctor arrived at the Cape, he went to work like a man who understood his business and loved the cause. First, he endeavoured to excite a missionary spirit. In about a month after his arrival, a missionary society was formed; and among the subscriptions to its funds, there was one of 15,000 Dutch guilders, or about 6000 dollars.

In May 1799, Dr. Vanderkemp and M. Edmund set out on a mission to Caffraria. They travelled through a dismal wilderness, between ridges of perpendicular mountains thickly inhabited by wild beasts. Their journey was fatiguing and perilous, and their rest at night was disturbed by these wild beasts, and by savage Bushmen, "more fierce and wild than they."

As Caffraria, was at that time in a state of war and confusion, the doctor's situation was peculiarly trying. Speaking of it afterwards he says, "The more the difficulties and dangers were mentioned, the more I was excited to go forward, and found my faith increased."

The king of the Caffres received him in a friendly manner, but was unwilling he should remain. At length permission being given

him to stay, he began his labours, and continued them two years; at the end of which he removed to Graaf Reinet. Four Hotentot women whom he had baptized, and seventeen other persons, were under his care and instruction.

The doctor had great influence over the minds both of the king and of the people. Being requested by the king, in a dry season, to pray for rain, he consented. He had before told the king that the gift of rain depended wholly on the pleasure of God, and that christians did not pray to him in vain. The next morning after the doctor had made his supplication, "a storm of rain commenced which lasted three days, and was so powerful where the king resided, and accompanied by such peals of thunder; that it washed away his kraal, obliged him to retreat, and terrified him so much, that he desired Dr. V. to intreat Jehovah, 'that he might hear no more such terrible thunder claps.'"

He and Mr. Read continued about nine months at Graaf Reinet, in unwearied labours among the Hottentots.

A piece of ground having been given him for a settlement near Algoa bay, he removed thither in March 1802, and immediately commenced his labours. But sickness soon interrupted his progress. The rheumatism confined him to his bed eleven months, and affected his health for a much longer period.

Our missionary was exposed to great danger from the hostile Boors and Caffrarians. On this account he was urged by the governour to remove to the Cape, as the last resort to save his life. But to this the doctor could not yield. His spirit shrunk from no danger; his resolution to proceed in the work he had begun, was unwavering. The missionaries were obliged, however, to remove to Fort Frederick, seven miles, and reside there about a year. Notwithstanding these difficulties and dangers, Dr. V. observes, at the end of a year, "We are able to number at least twenty Hottentots, of whose conversion to God we have no doubt."

A new situation was now assigned him for the establishment of a mission, nine miles north of Fort Frederick. This place he called Bethelsdorp, or village of Bethel. Buildings were here erected and ground laid out for an establishment, in 1803.

The inhabitants at this establishment were made up of Caffrarians, Gozakans, and Hottentots.

Notwithstanding the opposition and outrageous clamours of the Boors, the work of the Lord went on; and numbers were added to the church, "of such as should be saved." From the first of Jan. to the first of Nov. 1804, twenty-two adults and fourteen children were baptized. The church members at that time amounted to forty-three. In 1809, the number of inhabitants in the settlement was about 1000. Later than this, we find no account of their number before the doctor's death.

Dr. V. exerted himself to promote industry both among the men and women. The people employed themselves in agriculture, and in various kinds of manufactures, both for their own use and for sale.



Here a large and flourishing settlement was formed from the most degraded of human beings, in a place which, six years before, was a "wilderness without inhabitant." This was done under the direction, and principally by the exertions of one man.

During the latter part of his life the doctor had his mind much set on a mission to the island of Madagascar. When his plan was ripe for execution, and he was on the eve of engaging in the mission, death put a period to his labours. He died of the apoplexy, on the 15th of Dec. 1811, about sixty-four years of age. The last thirteen years of his life he had devoted to the cause of missions.

Dr. V. left a widow,\* who was *probably* a woman† of the country, or, in the language of the missionaries, "a Hottentot sister:" as were the wives of Messrs. Read and Uldricht.

Mr. Campbell observes, that the doctor was not sufficiently "aware of the importance of civilization, and seemed to have judged it necessary, rather to imitate the savage in appearance, than to influence the savage to imitate him. He would appear in publick without hat, stockings, or shoes."

We have a noble instance of his *humanity* in the following fact. Being much affected with the horrid treatment which the slaves of Boors received from their masters, he, within three years, paid out of his own pocket about 5000 dollars, to redeem *seven* of these miserable sufferers from a state of bondage.

Dr. V. possessed a strong and vigorous mind, and a robust constitution.

His patience, his self-denial, his fortitude, his steady perseverance amid a cloud of dangers, his zeal in his Master's cause, which carried him through so many laborious enterprizes, are very remarkable, and worthy of imitation. He left retirement and ease, books, and plenty, and friends, for a howling wilderness, a life of hardship and want, and the society of savage men, whose degraded condition was but one degree above that of the brutes themselves. This he did when he had retired from active duties, when the evening of life was approaching, and when it might be supposed not only desirable but allowable, to spend the remainder of his days in ease and quiet. Who can *doubt* that "a secret hand of the Lord was in it," and that he undertook his mission from love to the souls of men!

\* Mr. Campbell observes, that while he was in Africa, Mrs. Vanderkemp found a life of the doctor, written by himself. Should that be published, it will doubtless furnish many interesting facts concerning this interesting man, which are now unknown to the publick.

† This conclusion is drawn from a concurrence of circumstances. We do not find it expressly stated.

## RELIGIOUS INTELLIGENCE.

## FOREIGN.

## REPORT

*Of the Directors of the twenty-fourth General Meeting of the Missionary Society of London, May 14, 1818.*

*(Continued from page 373, vol. 3.)*

## INDIA.

In this vast and populous region of the globe our society has now seven stations, occupied by about eighteen missionaries, who, as far as their health will admit, are diligently employed in preaching the gospel, translating and circulating the scriptures, and in supporting schools for the native heathen.

## CHINSURAH.

We begin with the most northerly station, which is Chinsurah. Here Mr. May has long laboured in the ministry of the word, and is now assisted in his work by Mr. Pearson, who was sent out last year, and by Mr. Harle, an European, who has resided some years in India.

The providence of God has favoured Mr. May with extensive opportunities of being useful in that line of service to which he was always partial, and for which he had peculiar talents. The native schools in the neighbourhood of Calcutta, under his superintendence, were, according to the last accounts, 30 in number, including, on the books, 2663 children, of whom about 1775 were in actual attendance. The schools, he judged, were likely to be increased, as the attention of the publick to them had been much excited. About 100 schools, he observes, have been established by different societies in the last three years; and a society has been recently formed at Calcutta (to which the directors have liberally subscribed)-for the purpose of furnishing the schools with elementary books—a measure of a very necessary and laudable nature, and which promises to be highly conducive to their prosperity. It is pleasing to observe, that in many villages the Brahmins, as well as the inferiour inhabitants, express great joy on the introduction of a school, as the education which the boys receive qualifies them for situations in which they may obtain employment and support.

## CALCUTTA.

The directors have much reason to be satisfied with the appointment of Mr. Townley and Mr. Keith to their very important station at Calcutta, the metropolis of British India. Ever since their arrival, in September, 1816, they have been labouring diligently to acquire the language; and have already begun to preach, in Bengallee, the glorious gospel of God our Saviour.

It has pleased God to give them favour among our countrymen in Calcutta, to many of whom they preach with much acceptance, and, we trust, usefulness. Their first house for worship, the Freemasons' Hall, being insufficient for the congregation, Dr. Bryce, the minister of the Scot's congregation, with the approbation of the kirk session, kindly offered the use of the temporary place he now occupies while the presbyterian church is building, at any time when not engaged by himself; for which accommodation the directors feel themselves greatly indebted. Mr. Townley and Mr. Keith have also opened a place for preaching at Hourah, on the other side the river Hoogley, where the attendance is good. Thousands of the natives are employed in the dock-yard there, and access may be found to a number of populous villages in the neighbourhood.

Our brethren, agreeably to their instructions, are active in the establishment of schools, as calculated gradually to undermine that system of error and superstition, by which the millions of Hindostans are so miserably enslaved. Mr. Townley has built a school-room in Calcutta, which will accommodate about 100 children, and Mr. Keith has engaged a poojah-house (a place for pagan worship) for another. A Sunday school is also commenced, in which the children learn the catechism; and some of their parents also attend. Missionary prayer-meetings are held alternately in the different places of worship; and our missionaries cordially united with their baptish brethren on these occasions.

#### GANJAM,

*(369 miles south of Calcutta.)*

The malignant fever which long raged at Ganjam has put a stop, for the present, to the missionary efforts of Mr. Lee, who had laboured there with acceptance, and for whom a church had been built, and schools established; but both his congregation and the scholars have been dispersed. His own constitution has suffered so severe a shock, that he has been under the necessity of retiring from all labour for a time. Indeed it was providential that he was obliged by his illness to withdraw from Ganjam; for had he resided there at the time it was invaded by the Pindarees, it is probable that he and all his family would have been murdered. Two thousand of that party visited Ganjam on the 24th of Dec. 1816, and his house, in which he had left most of his effects, was plundered. Mr. Lee, after having taken a voyage to Vizagapatam and Madras, not finding his health restored, was strongly advised, by medical and other friends, to remove with his family to the Cape of Good Hope, where they have arrived, and are gone to reside for a time at Stellenbosch; where we pray and hope that his health may be recovered, and that he may yet be spared as a useful missionary, either in Africa or India.

#### VIZAGAPATAM,

*(about 557 miles south of Calcutta.)*

Three brethren, Messrs. Gordon, Pritchett, and Dawson, occupy this station, which was commenced in the year 1805 by those truly



valuable missionaries, Messrs. Cran and Desgranges, long since deceased. Mr. Gordon's health, which had been so extremely reduced that it was expected he must have declined the mission, and returned to Europe, has been completely restored, so that he is now enabled to exert himself in the missionary work with renewed vigour. Mr. Pritchett also labours incessantly in teaching, translating, and superintending schools. They are now assisted by Mr. Dawson, who, we are sorry to hear, has been much indisposed, but we hope is recovered.

The brethren are in the habit of associating and conversing with the natives, who are more and more inquisitive about the truth and with whom very interesting conversations frequently take place.

The influence of the gospel appears to be gradually diffused in the country; so that the attachment of many to their superstitions is evidently diminished, and their attention to the gospel increased. Having heard that at Chicacole, a town about sixty miles north of Vizagapatam, some persons had been induced to forsake the pagoda, and throw away a favourite ensign of that idolatry, which they used to wear on their persons, one of the brethren paid them a visit; and upon ascertaining the fact, inquired into the cause; when he found, that by reading the true Vedas, (or the New Testament, which they had sent them,) and by conversation with Anundaraya, the Brahmin, who formerly visited them from Vizagapatam they had made this promising advance towards the religion of Christ. The brethren are very desirous that a missionary may be sent to this place.

The brethren have made considerable progress in the translation of the Scriptures into the Telinga (or *Telugo*) language; and they hoped to complete the whole of the New Testament by the close of the last year. The first edition of the gospels which they had printed was wholly disposed of, and the call for more copies was very urgent, especially to the southward of their station, and at Madras.

The native schools at this place continue to be well attended, and promise to be very useful; many of the children make a surprising proficiency, and acquire much knowledge of divine things. The principal school, which is now kept in the heart of the town, and is open to all passengers, excites much attention. The novelty of catechising the children publickly, and the promptitude of their answers, never fail to bring many adult persons to hear them, and thus affords many topicks for inquiry and conversation. Adults and children are thus instructed at the same time. The missionaries here are of opinion that it is practicable, though difficult at first, to introduce christian books and christian principles into the seminaries, and thereby lay a solid foundation for much future benefit.

#### MADRAS.

At this presidency, and in a city said to contain, with its vicinity, nearly half a million of souls, Mr. Knill, who went out in 1816, now labours together with Mr. Loveless, who has been many years at this station. A considerable revival seems to have taken place,

to which the presence and assistance of several missionaries who were waiting for opportunities to repair to their appointed stations, happily contributed; and our brethren, uniting harmoniously with missionaries from other societies, were at the very time of our last anniversary in London, joyfully engaged in similar services at Madras. Probably so pleasing a scene was never before witnessed in India. This meeting appears to have been delightful and beneficial in no small degree. An auxiliary missionary society has been formed, and about 200*l.* transmitted to the parent society. "No congregation in Britain (says Mr. K.) of equal size can boast of such a sum." More labourers are needed. Mr. K. says, "The missionaries here are but as a drop to the ocean." In another letter, the brethren say, "Our calls for labour continue and abound. There is an amazing field at Madras. Great concern is excited by the preaching of the gospel; and we hope that our labours are not in vain in the Lord."

The word of God is statedly preached at the chapel (erected in 1810 by Mr. Loveless) in the Black Town, and elsewhere occasionally, especially at the fort and at the mount, in English, at which latter place a few individuals raised 50 pagodas for fitting up a chapel. Mr. Loveless' school-room at Vepery is well attended on Lord's-day evenings. Among the natives there appears to be a desire to hear the gospel. Mr. Gordon freely conversed with them in the streets, and at the pagodas, on religious subjects, to which they paid much attention.

The missionary prayer-meeting on the first Monday of the month is statedly observed and well attended. There are also circulating prayer-meetings held in private houses, to which the neighbours are invited, and where the Scriptures are expounded.

Much attention is paid to the schools.\* There are 147 names on the books of the free-school for boys; a free-school for girls has been recently commenced, in which there are about 40. The school-rooms are erected in the chapel garden.† The schools for natives contain about 400 children; and the New Testament is introduced, and some parts of it are learned and repeated.

Mr. Knill is studying the Tamul language, which begins to be familiar to him; and he hopes soon to be able to preach in it. He is of opinion that immense congregations of the heathen may be collected to hear the gospel, when preached in their own tongue. The people receive books and tracts gladly, and the missionaries are earnestly desirous of gratifying them; "the distribution of them (say they) is recreation to our bodies, relaxation to our spirits, and joy to our souls."

\* "The number of our schools might be greatly augmented, were it not for the expense attached to them. We might have thousands of children; but teachers, rooms, &c. are very dear."

† Mrs. Loveless and Mrs. Mead, who were the principal superintendents of the female school, give a pleasing report of its state. Several gentlemen and ladies at Madras contribute very liberally to its support.



On the whole, we have much cause to be thankful for the present state of the mission at Madras, and for the pleasing prospect of future and extensive usefulness. The directors will probably think it expedient to increase the number of their missionaries at this very interesting station, the second, perhaps, in importance, in India.

(*To be continued.*)

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MR. POOR'S JOURNAL.

*Oct. 9.* I went to Jaffnapatam to accompany brother Warren a short distance on his way to Columbo. We left Jaffnapatam in palankeens, at about 3 o'clock P. M. and travelled twenty miles. Early next morning we travelled sixteen miles and after the heat of the day was past, we separated from each other. Brother Warren appeared favourably affected by journeying.

15. This day, for the first time, I invited our schoolmaster, and two or three others who appeared to be desirous of obtaining religious instruction, to attend our weekly prayer meeting, that they might have an opportunity for free conversation and inquiry. This was a refreshing season to us, and reminded us of meetings of a similar nature which we attended in our own country. We intend in future to admit to the privileges of this meeting those, who we think will be profited by them.

*Oct. 18.* This afternoon a girl of eight or nine years of age died in our hospital. She had been found lying under a tree in our garden in a famishing state. We are told she was an orphan, left with some property, which was in the hands of her uncle, and he cast her out that she might die, and he come into possession of her property. She had been so long without food, that all means used for her recovery were unsuccessful. She appeared deeply sensible of our kindness, and said that Mrs. Poor, who found her, and attended to her in her distress, was a god to her.

We have made exertions, but without success, to establish a female school. When Mrs. Poor has visited and conversed with the women on the subject, their usual answer has been, that there is no custom for girls to learn, and if they should, they would not be married.

*Sabbath, 19.* This being the first anniversary Sabbath of my coming to live among this people, I preached my first sermon and performed other parts of the divine service in Tamul. Text, 1 John, iii. 8. The subject of the discourse seemed to be understood by the people, and they were more than usually inclined to inquire about it. One asked why the devil was permitted to have so much power among men. Another, why God gave him such a wicked disposition. Our school-master inquired, why the devil was permitted to have influence with those who are endeavouring to do good? It being very rainy at the close of morning service, I did not appoint a meeting as usual to be held among the people. But as the rain ceased, I went to a rest-house\* in the neighbourhood, at which the

\* A small publick building, in which travellers may rest.

head men of Tillipally and others usually meet for idle conversation, &c. I found but two men there, one of whom was a leading man in the parish. In the course of conversation he said, that he did not worship idols; that the people made use of images merely for amusement; and that the stories of the Brahmins about the heathen gods, were lies. I presume he made these concessions, thinking that it was the best way to prevent further conversation. Within a half an hour about twenty persons came. I asked many of them whether they admitted that these things were true, which I told them had been stated by one of their number concerning the heathen religion. Some, foreseeing that they might be called upon to defend their religion, reluctantly said, "yes." But all appeared to be chagrined that such concessions had been made. As they had the marks of heathenism on their bodies, I addressed them as men who supported a religion which they knew, and some of them confessed, to be false. After addressing them thus, their mouths were open to ask questions, and to urge many objections to the christian religion, which led to much conversation. We have much reason to believe that many of these people are hypocrites, and are fully convinced of the falsehood of heathenism, but which they are interested to support.

*Oct. 22.* Visited a man in the neighbourhood who appears to be near to death. In conversation with him I learned, that for three years past he has neglected the heathen religion, in consequence of some impressions made on his mind at a catholick church, which he happened to visit when on a journey to another part of the island. His ideas of christianity were very few. While I was conversing with him, he called his youngest son, who now attends our school, and placing him by his side, in a very formal manner committed him to our care, saying that he wished we would instruct and take care of his son. After praying with the man, he requested me to come and converse with him again.

27. On Sunday last went to Batticotta, that I might unite with the brethren and sisters there in celebrating the Lord's supper. The head men, who meet at the rest-house which I visited last Sabbath, sent to our house, and requested that I would go and converse with them. My interpreter informed them that I was then absent, but would see them next Sabbath. Being sent for to Batticotta, I returned home on the Sabbath, in consequence of the dangerous illness of our daughter, who had been sick for some days past.

28. Learn that brother Warren arrived at Columbo on the 18th instant, and that his journey, though in some respects unpleasant, on account of the rains, was beneficial to his health.

29. The sick man mentioned above, and whom I repeatedly visited, died this morning. I went to the house, and conversed and prayed with about twenty persons, the relations of the deceased.

*Sabbath, Nov. 2.* The number of persons who attend meeting at our house, has been increasing for several Sabbaths past. In the afternoon, according to appointment, met several head men and others at the rest-house. Many people came; some tarried a short

time and went away. At one time about fifty persons were present, and the Manigar, the principal headman of the parish, said much in defence of the heathen religion. When conversing on the method of obtaining pardon for sin, a topic which we frequently urge upon their consideration, he advocated the doctrine of obtaining forgiveness by good works, especially by alms giving. He afterwards advanced an idea, which is very prevalent among a certain class of persons: that all rich people will be happy after death; and that riches are tokens of God's favour. Their notion of future happiness is, that a person after death will be born again, destined to be rich. When I repeated what God said in his word concerning rich men, he said, as he was in haste, he would converse further on the subject hereafter.

When reference was made to the conduct of the Brahmins, in refusing to converse with us, they said, that the Brahmins in this place were ignorant of their religion; but that some, who occasionally came from the coast, are able to explain and defend it. While we were conversing, a Brahmin came along, and though requested by the people, he declined saying any thing about his religion. On leaving the house, I told them I should come again next sabbath.

Nov. 5. This evening we received a letter from Supyen, who returned from Candy to Jaffna last week. In his letter, which was read in the prayer meeting, he gave an account of his journey and present situation. At Candy he conversed with some of the head men about the christian religion. They asked many questions, which, he observes, he will hereafter relate to us. They requested him to give them the whole story of the christian religion in Cingalese, which he promised to do, by sending them, immediately on his return, a Cingalese New Testament. In his letter he expressed very fully his attachment to christianity. He informs us that he suffered much in his journey to Candy, and that he is now cruelly persecuted, and cannot long endure what is laid upon him by his relations. Quoting the words of Christ to his disciples: "When they persecute you in this city flee to another." He expresses a wish to go again to Candy, or Columbo, that he may be beyond the reach of his father.

7. This day finished covering the roof of the church, which we consider a great favour, as the heavy rains are about to commence. One of the most trying things we experience in our intercourse with this people is, to meet with a right spirit, their low cunning and dishonest tricks, which they seldom fail to practise in all our dealings with them. They are indeed "wise to do evil," and we have frequent occasion rightly to understand and practice the difficult duty enjoined by the apostle, "Be ye angry and sin not." Learn that the Tamul types which we commissioned last year, are now ready to be forwarded to us from Calcutta.

*(To be concluded.)*



## DOMESTICK.

## OHIO BIBLE SOCIETY.

The sixth annual meeting of the Ohio Bible Society was held at Zanesville on Wednesday the 3d inst. and was attended by a respectable number of members. Considerable business was transacted, and the greatest harmony prevailed.

The following gentlemen were elected officers of the institution for the ensuing year.

Gen. I. Vanhorne, president; Rev. J. Culbertson, and Rev. J. Wright, vice-presidents; Rev. T. Harris, Rev. S. P. Robbins, Rev. J. Culbertson, Rev. J. Moore, Rev. J. Wright, Rev. W. Gould, Levi Whipple, esq. and William R. Putnam, esq. trustees; Rev. S. P. Robbins, cor. secretary; David Putnam, esq. treasurer; Edwin Putnam, esq. recording secretary.

The following annual report of the trustess was approved, and ordered to be published:

## REPORT.

The board of trustees respectfully present to the Ohio Bible Society the following report.

In laying before the society their sixth annual report, your board cannot fail to realize the various and conflicting feelings which the grandeur of the object before them—the success which has hitherto attended their exertions—the different prospects which await their future efforts and the increasing interest of the Bible cause, are calculated to awaken.

When their attention is fixed on the prevalence of a worldly spirit; the embarrassed state of the circulating medium; the indifference of a large proportion of mankind to the great concern; and the activity of the grand adversary of the souls of men—they are ready to let their hands hang down in listless inactivity, and their hearts sink in sorrow and despair: But when they consider the magnitude of the objects for which they have united—the manner in which God has hitherto smiled on their labours—the characteristic liberality of the American publick—the piety and zeal of the people of God—the irresistible march and rapid advancement of the Bible cause—and, above all, the patronage of heaven, on which they continue with confidence to rely—they are led to cherish the most flattering anticipations of an early and glorious triumph to the cause of the Bible, of truth, and of God.

During the last year, your board authorized the purchase of a quantity of Bibles, 150 of which were ordered in the German language. Repeated efforts to secure such had failed; and it is now ascertained, by express information from our agent in Philadelphia, that they were not to be obtained in that city. As however a supply is soon expected from Europe, it is presumed that this difficulty will be removed to the satisfaction of all concerned. Three hundred and eighty English Bibles, and one hundred German Testa,

ments, have been procured; which, in part, met the expectations of your board. These are now in a train of distribution throughout the bounds of the society.

Where the Bible has hitherto been circulated, it has been received with gratitude, and read some times we know, and frequently it is believed, with attention, pleasure and improvement.

Your board have not tenaciously confined their distributions to those who were literally unable to purchase, although those who are in circumstances to authorize it generally make a return of the price, or more than the price of the book received.

As however your board are persuaded that no individual, who has ever made a right estimate of the value of his own soul, will withhold the word of God from the careless or the wicked because they are able to purchase for themselves, they have acted from different principles, and adopted a different practice. The careless who are able to supply themselves, are no less the objects of christian sympathy, than the anxious souls who are unable. The great object of your board, and it is presumed of the society, is to have the Bible *read*, believing that the salutary effects of a general attention to its perusal would soon be seen, felt and acknowledged even by its present enemies. With this end in view, they are of course no less concerned for those who will not, than for those who cannot procure it for themselves.

Your board avoids remarking on the various excuses which are offered by those who are unwilling to lend their aid in the holy work; but they would indulge in the general observation, and they make it with regret, that reasons are frequently offered, to justify or excuse neglect, which ought certainly to ensure the most cordial and active co-operation. The district embraced by the society is by no means sufficiently supplied, and continual additions will be necessary to meet deficiencies: but the designs of the society take a wider range, and aim at a still nobler object. To this object the board would now take the liberty to turn the attention of the society.

You have become auxiliary to the American Bible Society. A principal object with that institution is to give the Aborigines of our country the word of God in their vernacular tongue. Being engaged therefore in the most prominent and efficient measures, as well for the civilization as for the christianization of that long neglected race, these institutions have a strong claim upon the patronage of the politician and patriot, as well as of the christian. As the surplus funds of this society will pass into the treasury of the national institution, should such a surplus be raised, those who feel an interest in the success of *that*, will promote it by the aid they may afford to the one we are pledged to support.

The civilization of the savage tribes, and the dissemination of the word of life, are objects which ought to ensure the prompt and efficient aid of all the friends of civil and religious liberty. Let this aid be afforded with pious hearts and willing hands. Let their counsels, their prayers and their contributions evince their sincerity, and the result is certain.

Our funds are at present greatly deficient, and there appears to be considerable difficulty in recruiting them; but as there is no evidence of any alienation of the publick mind, this difficulty is presumed to arise from the present unexampled state of the currency.

Notwithstanding our difficulties, however, we ought to recollect that by the liberality of the British and Foreign Bible Society, our funds are placed in a respectable situation. If then a foreign people have been so mindful of us, we ought at least to follow the praiseworthy example, so far as to exercise a correspondent liberality towards the people whose soil we occupy, and for whose improvement and happiness we are bound by so many reasons of interest and benevolence to unite our exertions.

Your board would also observe, that as they are engaged in the distribution of the Scriptures without note or comment—as they make no distinction of names or denomination in those distributions—as the Bible which they circulate is not the book of a party but the Word of God and the christian world; they have a just and an obvious claim upon the patronage of all, in the prosecution, of this laudable design.

Christendom has at last arisen from its slumbers: christians have felt the importance of the subject; the impression of that importance becomes more extended; and with this impression your board has a correspondent feeling. The Bible cause has attained a commanding attitude—its march is rapid—its progress irresistible—its success sure. “The Lord himself has given the word, and great is the company of those who publish it.”

Is this then a time for the society to relax its energies—for the friends of mankind to withdraw their aid—for the christian to wax cold—or for the patriot to neglect an institution calculated as well to promote the best interests of society, the happiness of the present life, as to point out the way to the full attainment of all the blessings of the life to come?

When the friends of truth are daily multiplied—when the shout of victory even now reaches our ears—when the King is coming to ensure the final triumph—when crowns of glory await the conquerour—shall our hands be feeble or our hearts faint? No. Let all the streams of piety and benevolence flow into one grand reservoir—the friends of truth form one grand phalanx—adopt one universal determination—exert one corresponding movement—and press forward to consummation of the glorious design with all the zeal and unanimity which confidence of complete success, and an unspeakable reward, are calculated to inspire. Let the glory of God be our aim—the word of God our light—the promise of God our hope—and the power of God our strength; and we will soon unite in the joyful exclamation—“VICTORY IS ON THE LORD’S SIDE.”

By order of the board of trustees of the Ohio Bible Society.

T. D. BAIRD, Sec.



## METHODIST ACADEMY AND MISSIONARY INTELLIGENCER, IN NEW-ENGLAND.

The Methodist connexion in this state, we are happy to learn, have established a seminary of education at New-Market, which considering their limited means, is in a flourishing condition. This institution is intended to prepare candidates for the gospel ministry, as well as to prepare youth for other pursuits of life. In its present infancy, the scholars are numerous; and the prospect is, that the institution will nearly support itself without much aid from funds. The Rev. Martin Ruter, whose able correspondence with the champion of orthodoxy, the Rev. Francis Brown, is already before the publick, is principal of the New-Market academy. Connected with this institution, we understand a religious work to be published quarterly, and entitled "The New-England Missionary Intelligencer and General Repository for the promotion of useful knowledge and evangelical doctrine," is to be issued. This publication, we do not doubt, will richly deserve the patronage of liberal christians of whatever denomination. [*New-Ham. Patriot.*]

## RHODE-ISLAND BIBLE SOCIETY.

The fifth annual meeting of the Rhode-Island Bible Society, was held in Providence, on the 3d of September.

The following is an extract from the report:

The board of trustees, in their communication for the last year, represented that their attention had been principally occupied in providing for the wants of the destitute in this state. To this the board had been more particularly led, in consequence of the original plan of the institution, and to prevent, if possible, an application of any of its funds to any object contrary to the intentions of the donors. It was therein stated, that Bibles and Testaments had been forwarded and deposited in most towns in the state, for distribution; and that strong reasons were entertained for believing, that the wants of the poor in every town had been in some good measure supplied, either from this, or other societies, in the adjoining states. During the past year, the attention of the board has been directed to the same object, with the hope of rendering it more effectual. Being deeply impressed with the conviction, that so long as both the exertions and the pecuniary resources of the institution were particularly devoted to the wants of our own citizens, no relaxations should be permitted, or expense spared, until with truth it might be said, the spiritual wants of the poor are supplied—none are known to inhabit the state, who have not in their possession the word of life.

The trustees have, since the last annual meeting purchased 656 Bibles, and 361 Testaments, which, added to those heretofore purchased, make an aggregate of 3088 Bibles, and 771 Testaments, of which 276 Bibles and 114 Testaments remain undistributed.

## PROTESTANT EPISCOPAL CHURCH.

The convention of the Protestant Episcopal Church for the eastern diocese, assembled in Greenfield, (Mass.) on Wednesday 30th Sept. The right Rev. Bishop Griswold, with several of the clergy and a respectable number of lay delegates, attended. In the course of the week, discourses were delivered by Rev. Messrs. Crocker, Blake, Bronson, Eaton, Burroughs, and the bishop. An interesting address, relative to the state of the church in this diocese, was also delivered by the latter, in which it was stated that since the last Convention, six churches had been consecrated, twenty persons ordained priests and deacons, and the rite of confirmation administered to more than eight hundred.

On Friday, Mr. Joel Clap, of Sheldon, Vermont, was admitted to the holy order of deacon. Sermon by the bishop.

The Canandaigua Messenger gives a most flattering account of the episcopal church in the county of Ontario, N. Y. Rev. Henry U. Onderdonk was instituted rector of the elegant new church at Canandaigua on the 20th Sept. and the rite of confirmation was administered to a large number, by bishop Hobart. During his visit in that county, bishop H. consecrated a new church in Richmond, and visited, preached, and administered the rite of confirmation in Victor, Pittsford, Rochester, Avon, and Le Roy, in all of which places episcopal societies have very recently been formed. "The episcopal church (says the Messenger) is certainly in a very flourishing condition in this part of the state."

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CAST IRON CHURCHES.

An artist in England has proposed to the members of the society for superintending the erection of new churches, the substitution of cast-iron for stone, in all the ornamental parts of the building. The expensive work which has hitherto been executed in stone, he says, may now be done in iron at a comparatively trifling expense, and, if coated with some anti-corrosive substance, will endure for ages.

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The number of students connected with the Theological School at Princeton, N. J. during the last winter session, was 55, since the last annual report, 14 have been licensed to preach.

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The Baptist connection in the United States is in a flourishing state, the number baptized, the preceding year is 12,270. The churches 2,682, preachers 1859, members 190,000.

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